

**An Interview with Indian Philosopher and Writer Kedar Joshi**  
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**[Kedar Joshi](#)** (b. 31 Dec 1979 in Mumbai) is a Pune-based philosopher and writer.

**Interview (Sunday, October 28, 2012, in Pune, India) –**

**Interviewer:** You're Kedar Joshi!

**Kedar Joshi:** Yes!

**Interviewer:** I remember, a few years ago I had read about you and your certain work in philosophy in a news article in [Lokmat](#). Recently, I came across an article on you at [Orato.com](#)<sup>1</sup> while googling “Indophobia”. I hope we can talk about that later but let me first know, where were you born?

**Kedar Joshi:** I was born in Mahim, Mumbai.

**Interviewer:** Right! That's what seems to be mentioned on your website.<sup>2</sup> You were born on 31 December 1979; you had your schooling there, and...

**Kedar Joshi:** and after passing 10<sup>th</sup> standard in June 1995, I came to Pune for higher education, where I have been living since, though I was in Cambridge, England for 2 years, from March 2004 to March 2006.

**Interviewer:** Okay. When did you become interested in philosophy?

**Kedar Joshi:** As far as I remember, I had my first ever philosophical ponderings when I was 12. I made a note of the philosophical problems that popped into my mind and it was one of my maternal uncles who, when approached, later guided me through their possible solutions. The problems, I believe, were pretty naïve, but the discussions and the solutions opened up to me the world of science and scientific ideas, such as the theory of evolution. The uncle, Raghunath Joshi, was a staunch atheist and under his short influence I too became an atheist, perhaps an even more stubborn one. It was later, when I studied quantum physics, relativity, protein folding, astrology, etc., and their philosophical challenges, that I came to have theistic views and philosophies, though technically I am a weak agonistic for the 1% atheism still left as intellectual suspicion into my mind.

**Interviewer:** Tell me now about the theories of yours, NSTP (Non-Spatial Thinking Process), UQV (Ultimate Questioner's Vanity), SDD (Solipsistic Divine Dream)?<sup>3</sup>

**Kedar Joshi:** NSTP is a computational description of subjective idealism, though in totality NSTP is a “semi-idealistic and semi-dualistic” metaphysics. It contends that though space, the one which we happen to experience and the one in which supposedly mysterious phenomena such as quantum non-locality exist, is nothing but a projection of non-spatial mind, there may possibly be real, objective space in which such phenomena simply do not exist. So, it is neither purely idealistic nor purely dualistic; it is thus semi-idealistic and semi-dualistic.

I would like to add that my journey to the NSTP theory had actually begun soon after my encounter with atheism, when I had begun to wonder how a smallest unit of biological life can have states of feelings or consciousness when none of its parts is considered alive or conscious. Later it was in late 10s and especially in early 20s that subjective idealism came to rescue with the potential idea that even a stone may be conscious.

**Interviewer:** Okay. And the UQV theory?

**Kedar Joshi:** UQV is concisely the view that only one mortal life exists, the life of the author of the theory, which is me, and my life is a question asked by God about the way He exists. And the process of answering the question is supposed to be gradually quenching God's ultimate vanity. God is discovered to be a paradox, since He, being the first cause, is uncreated, and at the same time He is logically unnecessary, which is inconceivable. God would not create anybody other than the philosopher, for it would be too cruel with regard to the potential for immense suffering and redundant with regard to the divine, philosophical vanity. However, the UQV theory leaves one with the problem, why would God be really even interested in creating the philosopher when He would know in advance whether the question about the way He exists would be answered or not? And it is then that the SDD theory comes into picture to solve the problem about the UQV theory. SDD says that the philosopher is in fact God, who is asleep, and the philosopher, and the philosopher alone, is His dream. In other words: I am not Kedar Joshi; I am God; I am asleep; Kedar Joshi, and Kedar Joshi alone, is my dream. And perhaps God is always asleep; sometimes He is in deep slumber, sometimes dreaming, but never fully awake; for maybe God is a true paradox and therefore unknowable even to Himself.

**Interviewer:** I believe it has been enlightening and I thank you for that! Let me now come to your England sojourn. You've mentioned on your website that you lived and worked in Cambridge and you also seem to have mentioned that you applied for asylum in the UK; your application failed and you were administratively removed to India.<sup>4</sup> What made you apply for asylum in the UK?

**Kedar Joshi:** The fear of persecution, coming out of the controversial articles I had written while I was there in the UK.

**Interviewer:** Right! And I think that's what I see on the Orato article on you I earlier mentioned. The article talks about your Indophobia and your anti-Indian views and writings, that it is one of your sayings that 'India is a slow but deadly poison',<sup>56</sup> that 'the West should (militarily) invade India',<sup>78</sup> etc. What makes you see India in such a negative light?

**Kedar Joshi:** On this, I'll say only two things. I have respect for India, and for Hinduism, but that does not preclude me from figuring that India is a greatest threat to human civilization, that India is the most intricately barbarous, subtly dangerous and obdurately evil state in the world.

**Interviewer:** Okay, Kedar Joshi, if you are reluctant to talk more on this topic then maybe we should stop here. I thank you very much for your time!

**Kedar Joshi:** You are most welcome!

**Notes:**

- <sup>1</sup> [Kedar Joshi's Indophobia: Kedar Joshi's Alarming Anti-Indian Views](#)
- <sup>2</sup> [SelectedWorks of Kedar Joshi](#) (2<sup>nd</sup> Paragraph)
- <sup>3</sup> [SelectedWorks of Kedar Joshi](#) (1<sup>st</sup> Paragraph)
- <sup>4</sup> [SelectedWorks of Kedar Joshi](#) (2<sup>nd</sup> Paragraph)
- <sup>5</sup> ['India is a slow but deadly poison': Kedar Joshi](#)
- <sup>6</sup> [Kedar Joshi. "Quotes by Kedar Joshi \(Quotations – General\)" 2009](#)
- <sup>7</sup> [Kedar Joshi. "The West Should \(Militarily\) Invade India" 2011](#)
- <sup>8</sup> [Joshi, Kedar. The West Should \(Militarily\) Invade India \(April 2011\).](#)